

Church Life

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No. 6



REV. R. R. KENNAN.
(Assistant Pastor.)

OUR ASSISTANT PASTOR.

Mr. and Mrs. Kennan go from us attended by the love and good wishes of our entire church community. They have made a large place for themselves in our hearts during their more than two years' residence amongst us. In every department of our church activities they have wrought nobly and well, and we shall always remember their stay amongst us with gratitude and affection.

Mr. Kennan was born at Mankato, Minn., and studied at Hillsdale College, Mich., receiving his bachelor's degree at that institution. He took his divinity course at Hillsdale and at the Chicago Theological Seminary. He held pastorates at New Berlin and Big Bend, Wis., at Cleveland, Ohio, and at Minneapolis. In addition to his pastoral labors he held for six years the position of editor-in-chief of the *Free Baptist*, the western organ of the Free Baptist denomination. He was also a member of the General Conference Board, the official executive body, and of the committee of twelve on union with other denominations, and occupied other places of trust and influence.

Since coming to Chicago in 1906 he has been following graduate studies in the University of Chicago, taking the degree of Master of Arts from that institution in March of the current year. We have known him as a man of breadth and culture, a wise leader, a vigorous and eloquent preacher, and a devoted minister of Jesus Christ.

He goes now to a field of great opportunity. As pastor of the First Baptist Church at Mason City, Iowa, a strong and important church in a strategic center of influence, he will find scope for the abundant exercise of his rare and varied gifts.

A. De B.

THE VOICES OF OUR HERO DEAD.

A sermon preached at the First Church, Memorial Sunday, May 24, by Rev. R. R. Kennan, and published by request:

Text, John 4:38, "Other men labored and ye have entered into their labors."

The man of to-day is the heir of the ages. He uses the tools invented by those who preceded him. He reads the books written by the wise men of old. He lives in the houses built by his fathers and tills the fields that they cleared. He eats the fruit from the trees and vines that they planted. His government, laws, customs, sentiments, even the spirit of his time, are largely the result of the labors of others. And to-day it is for us to remember that we are enjoying the liberty for which others fought, and dwelling in the peace and union, for the establishment of which others died.

He who lays up a fortune by honest toil and careful economy has a right to say to whom it shall go and how it shall be conserved or spent. By deed or gift in life or by will at death he may direct the expenditure of the wealth he won. It is fitting that they who enjoy the benefits of his toil should listen to the voice of his wisdom. Even if his will has not been expressed in written form, his very desires ought to have some weight with those who

reap the fruits of his sowing. Thus it behooves us to pause a while in the midst of the passing years to give proper credit to those into whose labors we have entered, and to listen to the voices of those who suffered and died in order to preserve for us a united nation, purified from the evils of slavery and oppression.

"And so they buried (them) ? strange and vain!
Has any creature thought (our brothers) hid
In any vault, 'neath any coffin lid,
In all the years since (those wild years) of pain.

'Tis false, (they) never in the grave have lain.
You could not bury (them), although you slid

Upon (their) clay the Cheop's pyramid,
Or heaped it with the Rocky Mountain chain.
(The death of bodies only set their spirits free)

In all the earth (their) great hearts beat as strong,—
Shall beat, while pulses throb to chivalry,
And burn with hate of tyranny and wrong.
Whoever will, may find (them) anywhere,
Save in the tomb, not there (they) are not there."

Yet some way, as we muse beside the last resting places of their earthly parts, we hear, the plainer, the voices of our hero-dead. The graves of our patriots is the birth-place of our patriotism. If it be true that "the blood of martyrs is the seed of the church," it is equally true that the blood of our patriots is the seed of our patriotism.

We come, in thought, to-day, to the center of our national life, the graves of our nation's dead. If ever "silence is golden," it is golden here, and though my words were "silver," I still would hesitate to interrupt the silent sermon of the dead, eloquent with memories of wounds and blood, of pain and peril, of self-denial even unto death for love of country. I speak but words—though words may carry weight of deepest feeling, still, but words! They speak to us in deeds whose eloquence makes words seem mockery. And yet men's ears are oftentimes too dull to hear the lessons they would teach, and so, to-day, I fain would be a mouthpiece for the dead, if I may only catch what they would say to you and put it into words.

And you, the living comrades, who walked beside them in the dusty roads, who fought beside them 'mid the shot and shell, to you they must tell many lessons that we do not hear. Lessons of patience in the midst of pain, cheer and jovial ways that lightened care, bravery in simple deeds that never lent their sparkle to the pages of history. Perhaps it were more fitting that one of you should voice the lessons of the past. Yet in what I say to-day of our hero dead, may I not speak also for the living heroes. It was but the accident of war that they are with us to-day. Had some bullet sped an inch nearer, some man now sitting in this presence would have been counted on the roll of the hero-dead.

When Peter the Hermit roused Europe from its lethargy and stirred the hearts of men with tales of the cruelty of the Moors, the suffer-

ings of the Christians, and the desecration of holy ground, kings joined hands and armies united to rescue the holy city and the hallowed tomb from the hands of the infidel. This was the beginning of a new life for Europe, for the Crusades planted the seeds of the Reformation and the Renaissance. So we meet from year to year to rescue the tombs of our dead from oblivion, the forgetfulness of traitors; and again are planted the seeds of a new Reformation in our thoughts and lives, a new Renaissance of our patriotism.

The voices of our hero-dead tell us what war is.

We shall never learn that lesson from the glitter of the soldier's life in time of peace. We mark the soldiers on parade, as they march in perfect order, shoulder to shoulder, as they wheel and quicken step, aim and fire. It is excellent, stirring, inspiring! But this is not war.

We watch the cavalry and artillery manoeuvres, see the horses straining, the precision of movement of the gunners, the brilliant uniforms. It is splendid, exciting! The boom of the cannon is about as noisy as it would be were there cannon balls instead of blank charges, but this is not war!

We go to some fort or battleship and stand in admiration before the great defenses, the steel clad bulwarks, the magnificent weapons of modern warfare. It is awe-inspiring, but this too is not war!

What then is war? Our heroes tell us. War is the sundering of the dearest ties, the parting kiss of wife or mother, the last warm hand clasp at the door—exchanged for shot and shell and battle yell of enemies. It is the exchange of quiet beds of comfort for cots of earth and dampness, with a fence rail for a pillow; of quiet, peaceful, happy days for days of roar of cannon, heat of battle, blood and tears. War is the picket duty in the dark of night, when every lurking shadow, every breaking twig, may mean the swift approach of death. War is the heavy heart-aches, whispered prayers and stifled sobs of soldier boys who lay in agony on the field.

War is the sulphurous smoke that blights the fairest flowers. War is the mighty sickle in a harvest field of men. War is the battle smoke and sabre stroke and death, defeat and victory! War is the hiss of bullets, roar of cannon and the shock of bursting shells. War is the bullet in the head or heart, the stream of blood, the drum-beat for the dead.

War is the tears of waiting loved ones as they, trembling, scan the list of dead, pausing the while to wipe those mists of dread away. War is the cry of anguish as the trembling finger reaches the loved name on the list. War is the dreary monotone of life, when hope is dead, with "John" or "James" dead on the battle field. War is the empty sleeve, the crutch, the wound that will not heal; in short, 'tis "hell let loose on earth," no less.

Our hero dead tell us that War may maintain the right but never settles it. Were this, not so, they would not be dead. If right made might, they who fought for right would not die in fighting.

Franklin once said that there never was a good war nor a bad peace, but he evidently did not fully realize the logical conclusion of his statement. Ahab made a bad peace with Ben Hadad and God was wroth with Ahab because of it. Joshua was led into a bad peace with the Gibeonites, and, for centuries, Israel felt the thorn in her side. It is a bad peace that the mayor of a city makes with law-breakers or that policemen make with criminals. It is a bad peace that parents sometimes make with disobedient children, peace bought with cash or candy, when disobedience should have brought correction instead of condiments. Russia would like to have peace with the nations, while she clutches the lands of the weak and oppresses the children of the free. Turkey wants peace with the nations while she drives her Christian subjects to shame or death. But such peace born of the jealousies and fears of those other nations is despicable. There are times when war or what takes the place of war is as necessary and inevitable as righteous punishment for sin.

Yet war settles no moral issues. Two mail-clad warriors in the long ago quarreled over the question, "is the world round or flat?" The quarrel grew to blows and he who believed the world round was worsted in the combat. Was the question of the world's shape settled by the contest? Two southern families exterminated each other in a family feud, which started in a dispute over the weight of a hog. Nothing was settled by their warfare except the mutual courage and unwearied desire for vengeance of the contending parties. A Presbyterian elder in the southern mountains told General Howard that he carried his pistol even to religious meetings, because he could not tell what might happen, "and you know," he said, "that I would never allow a man to call me a liar without resenting it. I could not do that." But if he should kill the man who called him a liar, would that establish his truthfulness? There is much talk of "honor" as if it could be put on the point of a sword and established by force. But neither in private nor in national affairs is force a righteous arbiter of moral questions. It may end the conflict but does not adjudicate the question at issue. It were as sensible to decide a question of right or wrong by a jumping contest as by a contest of swords or marksmanship.

Our hero dead tell us that war is too costly an appeal except as a last resort.

It is too costly in money.

The wars of the last century cost eighteen billion dollars, and the cost of armies and navies in time of peace is one billion dollars a year, in Europe alone. At times within the century Great Britain paid ninety cents out of every dollar of income for her army and navy and interest on her war debt. One of our first-class battleships cost more than the nearly one hundred buildings of Harvard University, and it costs more yearly to maintain it. Could the nation have bought all her slaves in 1860, it would have cost us less than the money cost of the war. It does not follow that this could have been done. It is almost certain that it could not. Slavery was too deeply entrenched and States Rights too firmly believed in.

War is too costly an appeal in human suffering.

The horrors of it are too great for estimate or comparison. The suffering on the battlefield, in hospitals and at home; the suffering of the wounded and the dying; the sufferings of the anxious loved ones and the bereaved—who shall estimate the cost of these? For every man wounded on the field, one or more was struck with anguish at home.

Yet war is not too costly in comparison with weak yielding to oppression or complicity with sin. Better it is to die for the right than to live in the wrong.

Ruskin has said, "We English have, as a knightly nation, lost our spurs, for we have fought when we should not have fought, for gain, and we have been passive when we should not have been passive, for fear. I tell you that the principle of non-intervention as now preached among us is as selfish and cruel as the worst frenzy of conquest and differs from it only by being not only malignant but dastardly." What he says of the principle of non-intervention is as applicable to our own people as to his. For a man to watch a big bully abuse a small boy, with no more intervention than a wordy expression of sympathy with the boy, is the part of a coward. For a great nation to see some other nation, as a bully, abusing a weaker nation or its own children, and to refuse to interfere for selfish reasons is as truly the attitude of cowardice. May the time soon come when the great nations of Christendom will put down such bullying actions, if necessary with the iron hand of war.

Our hero-dead tell us that our country deserves our greatest sacrifice.

They said this in living words by their own sacrifice unto death, and the country for which they died is worth far more to the world now than then. Our flowers are dust, our honor for them is but ashes, if we do not learn the lessons of their sacrifice.

A Greek, hearing the news of Marathon, cried out: "The trophies of Miltiades will not let me sleep." So the trophies of our brothers' hard fought battles should not let us sleep.

We seldom if ever realize the worth of the heritage they kept for us. But for them our nation would be two nations, or more, with divided resources, divided influence at home and abroad, multiplied representatives abroad, multiplied vexations and expenses; a family divided against itself, with war clouds ever on the horizon and the clank of slavery in the air.

But they tell us, yea, they wrote it with their blood and sealed the message with the taper of their lives that we have one country, and one flag; that the country should never feel again the tread of slaves, the flag should never float above oppression of the weak. They tell us that we are brethren with a common heritage. When the blue clad heroes faced their foes they thought their brothers from the sunny south land were "braggarts"; and their brothers, turned to enemies, called them "mud-sills," but the war taught each that they were *kin*. Chaplains on both sides prayed for victory. Bibles were found in the pockets of the grey as

well as of the blue. "It was hero against hero—Hancock and Longstreet, Kilpatrick and Wade Hampton, Sherman and Stonewall Jackson, Grant and Lee." Each fought for what they thought was right; found foeman worthy of his steel, and when the war was over, each felt that he knew and honored the other better than before.

They tell us that we are our brothers' keepers.

They did not fight for gain. Men don't stand up to be shot at nor to shoot their fellows, for thirteen dollars a month and hard tack! No money return can pay the true soldier for his service and his sacrifice. They fought for principle, for homes and country and for God. They fought for their own homes and for their brothers, whether white or black. They fought to save the nation from disintegration and the curse of slavery. We too have duties to our fellows that call for brave deeds, self-forgetfulness and sacrifice.

Our hero-dead tell us to preserve that for which they died.

Are the principles for which they fought in danger? Who does not know that they are?

One war was fought against oppression which expressed itself in taxation without representation. All honor to the veterans of revolutionary times who fought a noble fight, not only for themselves but for the world. But is there no taxation without representation today? Less than one hundred men in the United States have an income equal to that of the government itself. In the midst of the coal strike, when the people must have fuel, the price of oil was advanced one and two cents per gallon, while at the same time the Standard Oil Co. declared a dividend of 45 per cent on watered stock. And that was taxation without representation at the rate of fifty cents per capita for the nation. A gentleman recently refused a salary of \$100,000 on the ground that "no private citizen should receive a salary greater than that of the President." But there is more than one man in the United States whose income in *one day* is more than twice the salary of our President for a year. Any one of a half dozen men have the power, and exercise it, of taxing our people more per capita than did George Third, and the people have absolutely no representation in the matter.

The personal taxes in the shape of exorbitant profits drawn from the pockets of the people for the gratification of greed, are enough to make our revolutionary fathers turn in their graves in horror. And the modern George Thirds fatten on their ill-gotten gains and grow sadden in heart and conscience.

One war was fought in resistance to the impressment of our citizens on the high seas. But today there are men who sit in ease and luxury, while hunger and poverty become the agents of their greed to impress even the women and the children to do their bidding in fetid factory, shop and mine.

One war was fought, in which a difference of opinion over states' rights was the occasion, but slavery was the cause. But is there no slavery in our fair land to-day? Witness the slavery of debts for the negro in the south, the slavery of the chain gang for the criminal,

Chinese slavery on our western coast, the white-slave traffic in our own city of Chicago, the slavery of drink, more terrible than any others!

By the memory of all our country has cost, and in defence of the very principles for which our fathers died, it behooves us to awake to our own duty in the preservation of the heritage they left us. And there is no better place in which to blow the flame of our patriotism into a white heat that shall burn out the dry rot from our national life than by the graves of our heroes, and in the memory of their deeds. Some must fall in each fight, but it is better to die fighting than not to fight at all, when evil runs rampant and the weak are oppressed.

The voices of our dead bid us be men! Men that have brains and use them; men that have consciences and obey them; men who cannot be bought nor sold; men whose hearts are warm and hands are open; men who are too brave to fear evil and too afraid to commit it.

If any oppresseth the hireling in his wages, if any oppresseth the poor in his portion, if any oppresseth the freed-man at the polls, let the oppressor beware! If any legislator thinks, for bribes, to bind us to the chariots of the trusts or monopolists; if any city council seeks to burden us with burdens too grievous for our free spirits; if any man or set of men think they can be masters instead of servants of the people, let them beware! For we are the sons of our "fathers"! Such blood as dyed red the sword of war at Gettysburg and Lookout Mountain, flows in our veins!

"So (in the land) where long ago,
Brave warriors stayed invasion's tread;
We swear afresh, come weal or woe,
We will be faithful to the dead!"

And if we find a traitor to our country in the senate hall, the chair of state or court of justice; if we find a traitor at the ballot box, in office or at home, we'll treat these traitors in the time of peace as they were treated in the time of war. We'll shoot them with "black balls" of ballots. We'll fire them out of office in oblivion. Only thus shall we be true to the voices of our hero-dead.

They tell us to do right though the heavens fall; to make no compromise with evil. Compromise, the error of statesmanship, was the contributing cause of that war in which they perished. Then let not servants arrogate to themselves the role of masters. Let not money, in the hands of the few, make them despots and the people slaves. Let not liquor oligarchies dictate to the children of the free. Let not officials be officious with the people's business. Let "Old Glory" be yet more glorified by the "righteousness" that "exalteth a nation." Let our hero-dead never sleep under any other flag, and may it never float over aught of oppression or tyranny.

"All nature sings wildly the song of the free,
The red, white and blue floats o'er land and o'er sea,
The white in each billow that breaks on the shore,
The blue in the arching that canopies o'er
The land of our birth, in its glory outspread.
The sunset dyes mingle the stripes of the red.

Day fades into night, and the red stripe retires,
But the stars on the blue light their sentinel fires;

And though night be gloomy, with clouds over-spread,

Every star keeps its place in the arch over-head.

When the storm is dispelled, and the tempest is through,

We shall count every star on the field of the blue."

A NEW ERA IN BAPTIST HISTORY.

Service at the First Baptist Church.

The pastor, Dr. A. K. de Blois, used the morning service in giving a graphic view of the National meeting at Oklahoma. Three phrases he said, were emphasized in the great meeting. "We have had a vision," "We are making history," and "The denomination is waking to self-consciousness." It was most fitting that the new convention should finish its organization in this new, growing city, remarkable in its rapid growth. Twenty years ago the Indian here made his tent; today it is a miniature Chicago, with a population of 40,000. It is the sober metropolis of a sober state, and all the more prosperous and hopeful of the future because the drinking saloon is prohibited by its constitution. Our large meeting was nobly entertained in this "western village."

WOMAN'S WORK.

An important action was taken at the Woman's Home Mission meeting, looking to a union of the two societies having headquarters in Chicago and the east. The union will probably be consummated at a general meeting in the fall. The memorial service in honor of Miss Mary A. Burdette, so long the secretary of the Woman's Baptist Home Mission Society, was solemn and effective. The influence of consecrated womanhood was remarkably illustrated in the life of this woman; beautiful, zealous, devoted. Over \$10,000 were subscribed and pledged during the meetings for the erection of the New Training School for the society.

DENOMINATIONAL SOCIETIES.

The three general national societies held their anniversaries as they have heretofore. One great depressing fact was the debts at the close of the year: that of the Missionary Union being \$140,000. By this society two committees of five each were arranged to seriously and fully consider the methods of work; and probably thoroughly reorganized plans for missionary work will be the result.

The appearance on the platform on several occasions of a company of Indian workers and missionaries afforded delegates a special opportunity of seeing and hearing these first Americans the last to be Christianized. A thrilling incident occurred in connection with these services. At the close of the address of Big Left Arm, Rev. J. K. Tyson, a missionary among them, arose in the audience and said: "Forty years ago I enlisted as a United States soldier to help put down a rebellion among the Indians and to fight the chief that has just spoken. I have

not seen him for nearly forty years." The missionary was called to the platform and the white and the red, former foes, embraced each other while they wept. The audience looked and listened in hearty sympathy.

THE BAPTIST CONVENTION.

In former years our three or four or five societies have met, as close corporations, discussed and reported their own work and appealed to the churches for co-operation and support. At this anniversary meeting was finished the organization of the Northern Baptist Convention. This has been under consideration several years, and was finally and formally concluded as the one society before which all missionary and other work of the denomination of a national character should be presented. The result of this is two-fold. It takes from the few executives of these societies the power and the responsibility of the denominational work, and it puts that power and responsibility more directly upon the individual churches and individual members. We await with great interest the development of this momentous plan.

—*Inter-State Christian Herald.*

NEW CHINA.

By AUSTEN KENNEDY DE BLOIS IN "SERVICE."

Napoleon once said, "When China moves she will move the world." A gentleman who knows more about China than almost any living American or European said to me that the last two years in the history of that empire have been more significant and important in relation to the future of the country itself than the previous two thousand years. Dr. W. A. P. Martin has recently declared that during the past five years "more sweeping reforms have been decreed in China than were ever enacted in a half century, by any other country, if one excepts Japan, whose example the Chinese profess to follow, and France in the revolution, of which Macauley remarks that "they changed everything from the rites of religion to the fashion of a shoe-buckle."

FORCES, NEW AND OLD.

Many signs seem to indicate the closing of the old order. Just at evening time, one day last spring, I saw the sun, a great mysterious disc of blood-colored light in the smoky sky, resting upon the crest of a mighty mountain peak amongst the rugged ranges of Manchuria. Little by little it dropped down below the jagged edges of that lone and gloomy summit. It was a symbol of the setting of the ancient order, of a long outworn scheme of things, within the empire of the Golden Dragon. A new sun will surely rise in a cloudless sky.

The closing of the old regime and the change from the clumsy methods of the past to modern ways may not be accomplished as quickly as impatient prophets wish. There has been progress of a startling character during the past few years. China, however, is not only vast and ancient, but canny and conservative by nature. We must not, therefore, be disappointed if we see a strong reactionary movement setting forward in the years just ahead. Rome was not built in a day, nor can the Chinese empire be regenerated and reconstructed in the

twinkling of an eye or in the passage of a year or a score of years. The significant fact is the willingness of so many of the present day leaders of the people to look toward the west and to inquire concerning other civilizations than their own.

THE AWAKENING.

On the steamer "Mongolia," between Honolulu and Yokahama, one dark and stormy evening, I was sitting on the deck, in the shadow of the door of one of the salons. The door was open and a flood of light streamed forth. Within the passengers were gathered in little groups, laughing and talking. The room was elegant and all of its furnishings were suggestive of comfort and luxury. Two Chinese sailors were busy scrubbing the decks. As they drew near the open doorway they paused in their work and gazed in eagerly. They did not see me sitting in the shadows and they thought themselves quite unobserved. They were evidently greatly interested, for they jabbered together in a low tone, evidently exchanging sentiments regarding the passengers and their doings. Then they turned away, it seemed to me reluctantly, and went on with their menial task. I was in a mood for musing and these two Chinese seemed to me typical of the Chinese nation as it is today, gazing inquiringly, eagerly, toward the west. It is not an exaggeration to say that almost every intelligent man—and there are millions of such men—is more or less deeply interested in the methods and learning and progress of Occidental nations.

THE NEW SPIRIT.

Opinions are divided with reference to the exact attitude of the empress dowager. She is a Manchu. Two hundred and sixty years ago the Manchus were invited into China to help a Chinese general avenge the murder of his sovereign, the emperor. The men of the north accepted with alacrity, but declined to return home when the trouble was over. They soon subdued the whole empire and have remained as the reigning dynasty ever since. The Chinese have no special enthusiasm for the Manchus even yet. A man who had resided for some time in Peking told me that he believed that the wonderful woman who today wields such large authority at the imperial court, is wholly out of sympathy with the reform movement.

He believed that, though urged on step by step by necessity, she has been willing to slip back into the old paths whenever the time shall offer an opportunity. Others with whom I spoke said that the issue of the Boxer movement enabled her to see a great light. She had been forced to remain passive, or to aid the Boxers, by their threat to drive her from her place of power and overthrow the whole Manchu regime if she refused them her co-operation. The victory of the Allies removed this peril, and now she is leading and helping the men of the progressive party. This view seems the correct one.

It is probable that the era of progress will continue until the empress dowager's death at least. She is old and the period of her active influence must at most be a matter of only a few years. What the policy of the government will be after her decease no foreigner can

predict. We know, however, that a wide-spread and wonderful awakening that is now going for-
We know that some of the most eminent states-
men of China are enlisted in behalf of progress.
We know also that great numbers of the young
men are sympathetic and in cases enthusiastic
in their relations with the whole reform move-
ment. They will be China's leaders in the
days to come.

THE NEW NAVY.

China has found that she needs new and great armaments. As recently as 1863 the empire did not possess a single war vessel propelled by steam. During the next thirty years an indifferent fleet was established. The Japanese destroyed it in that fashion of neat and tidy thoroughness which is their habit.

The Chinese put on their thinking caps and with good results. A strong naval board was established some years since, and now the government has definitely decided to expend each year twelve million taels in the complete reorganization of the navy, under the direction of able experts. It is to be composed largely of speedy armored cruisers and battle-ships of light draught and moderate tonnage, similar to those of Germany. There will also be an abnormal number of torpedo boats and torpedo-boat destroyers of the Holland type.

THE NEW ARMY.

The army is being thoroughly reorganized. Several immense arsenals are turning out artillery and small arms of the most modern design. I saw them clearing the ground for a new arsenal in the heart of Peking; it is to be one of the greatest in the world. More than this, the sentiment of a common cause, and the spirit of loyalty to a common country, sadly lacking in the past, is being encouraged everywhere. General "Chinese" Gordon proved that Chinese soldiers could be made the best in the world. Drilled in modern methods of warfare and filled with a new spirit of intense patriotism, nothing can withstand their energy.

THE NEW EDUCATION.

A change yet more profound has centered in the abolition of the civil-service examinations, the heart of the venerable system, and in the establishment of modern schools throughout the empire. Education amongst the Chinese can hardly be called a recent growth. That enlightened and virile race had already been enjoying for centuries the benefits of educational discipline when Moses began his training of the Israelites. It is said that "as early as the twenty-fourth century before Christ each family had a school room, each township a high school and each county a college." As I stood in the midst of the old examination enclosures, and remembered that millions of men through hundreds of years had competed for the highest scholastic honors at the eighteen hundred halls of examination, I began to realize how completely the whole system was interwoven with the history and life of the nation. Yet the system has been overturned and the examination halls deserted. The incredible and the impossible has come to pass.

On the third of September two years ago the method in vogue for ages was abolished by

imperial decrees and in lieu thereof it was ordained that "hereafter exclusive attention shall be given to the establishment of schools of modern learning throughout the empire." In the entire realm of intellectual development the world over, and within the memory of man, no such amazing event as this has taken place. An immediate result of this astounding occurrence has been the upspringing of a multitude of schools throughout all the provinces—schools of every grade and kind. Agricultural, industrial and commercial schools, high schools, colleges and normal schools are being organized and equipped. Schools for girls and young women are multiplying. Young China is also going abroad to learn. More than fifteen thousand of her students are in the universities of Japan, and thousands more in Europe and America.

THE CRUSADE AGAINST OPIUM.

Educational reform always aids, directly and indirectly, all other reform movements. It has been so in China. In September, two years ago, the edict in behalf of the new education went forth. In September, one year ago, an edict concerning opium was issued. China's greatest curse has been the traffic in this drug, conducted under the sanction of the British flag. Englishmen created the demand and India has supplied the market. Recently, however, the growth of the poppy in China itself has assumed large proportions. Thousands of millions of Chinese have been ruined by its deadly power. The prohibitory decree of the emperor declares that from thirty to forty per cent of the adult population are under its influence. Careful students of the question have asserted that at the lowest estimate one hundred million people are opium users.

In less than a month after a memorial, signed by twelve hundred missionaries, was sent to the government, with the endorsement of Wu Ting Fang, the progressive governor of Nanking, this edict was issued. Its promulgation was undoubtedly hastened by the action of the missionaries. Its regulations cannot be given here in detail, but it encourages the formation of anti-opium societies, authorizes the government to provide medicines for the cure of the habit, lays down a set of laws whose observance will secure the complete extinction of poppy growing and the sale and use of the drug within ten years.

It may be said that it is easy to issue proclamations but difficult to enforce laws. The success of the campaign against opium will depend largely upon the faithfulness of the viceroys and magistrates in the various provinces. The government is evidently in dead earnest in this matter. Some practical results have already appeared in many cities of the empire. In Foochow, for instance, the 12th day of May, 1907, was set as the date for the closing of the opium shops. Those engaged in the business sought in every conceivable way to prevent the enforcement of the mandate. Large amounts of money were contributed toward this end. Mass-meetings were held, at one of which a thousand people gathered in one of the temples and addressed a petition to the viceroy. All such efforts went for naught.

The leaders were arrested and imprisoned. On the eventful 12th of May three thousand opium shops were closed. A few who dared to defy the law were loaded with chains and marched through the streets as a public example. Similar scenes occurred in other Chinese cities, and many great public demonstrations were held. China is undertaking a gigantic reform. That she has so boldly faced the issue, that she realizes the importance of thus bravely adventuring herself is a proof of the growth of a new national consciousness.

A FUSING OF RACES.

I have said that the Chinese have no deep or fervent love for the Manchus, who constitute the ruling dynasty. The Manchus on their part have held aloof in serene dignity. But the result of the Boxer imbroglio spoiled some of this high confidence. A few weeks ago a noteworthy conference was held by the imperial authorities at Peking, looking toward the granting of a broader fellowship between the two peoples. As a result, marriage will now be allowed between the upper class Chinese and members of the reigning family, foot-binding will be discontinued and in time abolished, and the Manchus will follow the custom of the Chinese in the adoption of surnames.

A NEW NATION.

The text books that are used today in China's schools call repeated attention to the supreme value of patriotism. They are seeking to inculcate a fervid national spirit, which shall do and dare all things in the name of the great empire. Old China took for granted the existence of this spirit. But it did not exist. Loyalty to the clan, the village, or at best the province, was the substitute. The sense of national unity and devotion to national ideas is now growing and gaining everywhere. Here is New China's hope and promise.

Further than this. The blows received in the war with Japan, the outcome of the Boxer outbreak and the work of mission schools have convinced China that she must enquire of the west in many things. So she has sent within the past two years a commission of her eminent men to study at first hand the various methods of government. They have made this journey. They have visited the great nations of the earth. They have observed and investigated, with the keenness and patient industry characteristic of their race. Now they have returned to their own country and after careful consultation have recommended the adoption of a constitutional form of government. The empress Dowager has endorsed their proposal, and a constitution for China has been promised. This is surely a modern miracle!

In September, 1905, the decree was issued which revolutionized the whole system of Chinese education. In September, 1906, the immensely significant edict, providing for the extinction of the opium traffic, was announced. In September, 1907, on the 20th day of the month, an imperial edict was proclaimed, authorizing Prince Lu Lun and Sun Chianai, in co-operation with the grand council, to frame regulations for the establishment of a council

of deliberation to aid the government, "so that the foundations may be laid for a parliament."

Whether China is ready for a constitutional government is a serious question. Whether the Empress Dowager and her advisers will dare to inaugurate such a radical and fundamental change in the near future is doubtful. But the "drift of things," is altogether in that direction and the plan for a "Council of Deliberation" is a long step forward.

THE CALL OF THE ORIENT.

Old China, with her four thousand years of history, great in her traditions, great in her conservatism, great in the stable persistence of her ancient civilization, is thrilled today with a new strange life, and her face is set toward the dawn. I can imagine no more noble or inspiring lifework for the Christian youth of our own fair land than to be the helpers of Old China in the process of emancipation and enlightenment into which she has entered. The supreme need for China at this crisis hour is the Gospel of Jesus Christ. Thousands of teachers are called for to conduct the work of the new schools throughout the empire. These teachers should be furnished by our missionary schools and colleges, which for this end must be much more fully equipped with teachers and buildings.

There is an unprecedented demand for enlargement in all departments of missionary activity. Christian teachers, Christian educators, Christian physicians, Christian men and women of the finest executive talents, are imperatively needed. As some one has recently said: "This biggest work in the world must be done in the biggest way in the world by the biggest men in the world." Now, just now, in this twentieth century of opportunity and privilege, China, the great new world nation, needs the help of the most promising young men and young women of America, needs the help of those who are capable of great administrative tasks, of great intellectual leadership, of great spiritual enthusiasms.

Nowhere on earth can the high purpose of youth find a greater field for development and glorious fulfilment than today in China. God never set before the heart and mind of Christian men a grander field for marvelous achievement. It lies with the Christian youth of Christian lands to make the twentieth century Christ's Century in China!

And sun and stars for evermore have set,
The things which our weak judgments here
have spurned,

The things o'er which we grieved with lashes
wet,

Will flash before us out of life's dark night,

And stars shine most in deepest tints of blue.
And we shall see how all God's plans are right,

And how what seemed reproof was love most
true.

THE CHURCH AT WORK

SUNDAY SCHOOL NOTES.

Average attendance, about 300.

Many of them for increase, considering our enrollment is about 700.

Our little friend, Louie Howe, who was severely injured by a street car and who now is in the Baptist Hospital, is progressing favorably and we hope to see him out with us again in a few Sundays.

The Sunday school picnic was held in Elmore Park, Saturday, June 13, and fuller details will appear in our next issue.

If teachers are going away for the summer, even if only for one or two Sundays, it is invited that they will look out for and provide suitable substitutes, and also notify the superintendent of their being absent, giving name of substitute. This will enable him to confer with the assistant superintendents in charge, so classes may be properly looked out for.

The attention of teachers is called to the postal card system for the use of scholars who will leave the city on vacations, because this will enable the secretaries to keep the records of our school in better shape.

We are pleased to announce the appointment of Mr. F. R. Ridley, lately of England, as assistant secretary of the Intermediate Department.

We shall greatly miss the late Mrs. Branch from our adult class, which she always attended when she was able, and in which she was so greatly interested.

Congratulations of the school to Mrs. Dudley Watson, nee Hale, who was happily married on May 28th, and we trust that, though married, we shall have the pleasure of seeing her often.

The new teachers recently welcomed to our school are Mrs. E. C. Spinner in the intermediate and Miss Blanche Spinner in the primary.

THE CHRISTIAN ENDEAVOR.

The Red and Blue contest has closed, the Blues winning by a score of 150 to 86. The arrangements for the social picnic at particular event to be given by the losing side have not yet been completed.

At our missionary meeting, May 31st, Miss Goodrich of the training school spoke to us on Mormonism. As she has worked among the Mormons in Utah, her knowledge of the customs, practices and beliefs of this religion was extremely accurate, and her words unusually instructive. It behooves us all to learn more concerning this great curse which threatens our land, that we may more intelligently oppose its progress.

Our open air meetings held in front of the 31st Street entrance to the church commenced Monday evening, June 8. Mr. Van Meter spoke. All, both young and old, are earnestly

requested not only to be present and help with your singing and testimony in this most practical method of furthering the Gospel in our community, but to remember these meetings in your prayers that God will bless and direct our efforts to the greatest possible results.

The members of the Christian Endeavor Society voice their extreme regret that we shall soon lose Mr. Kennan from our midst. His kindly help as a member of the executive committee and as a personal friend in Christ have been deeply appreciated, and make it hard to part. He will always occupy a warm place in the hearts of the Endeavorers of the First Baptist church. Our prayers for the blessing of his new work go with him.

ROBERT C. LELAND,

Dept. Editor

WOMAN'S MISSION CIRCLE

The regular meeting of the Woman's Mission Circle was attended by thirty-five faithful members, who were well repaid, by a very interesting report of the Woman's Foreign Missionary gathering in Dayton, given by Mrs. Gillette and Mrs. Googins. The work in Rangoon was heard from through a joint letter written by Miss Phinney and Miss Ranney.

Mrs. MacPadden gave us a paper on Bohemia and its religious history, together with a report of the work among this class of our own citizens in our own city, and closed by extracts from a catechism prepared by a free thinker which was a revelation how the children of many of our foreign people are being indoctrinated in infidelity.

Dr. de Blois' presence and closing remarks were an inspiration.

MEN'S LEAGUE.

The last social evening of the League was held on the evening of Tuesday, May 28th, in the lecture room.

President Trude with others of nearby churches had conceived the advantage of the unified consideration of the problems every church has to meet and solve in the furtherance of effective work.

As speakers, we had first the Reverend Mr. MacPherson of St. Paul's Universalist church, who, after we had listened to a selection by our excellent League quartet, spoke upon "The Boy Question," telling of his work among the boys of the neighborhood, and told it in a most enthusiastic and stimulating manner.

He stated that the boys from our church and other churches of the community are coming to St. Paul's, and unless we do something for the boys we will lose them that way.

He laid great emphasis on the value and importance of striking at causes rather than

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effects and made an eloquent appeal for special and definite work for boys as the sure and positive way of strengthening all those institutions which stand for purity and righteousness and weakening the many evils which prey upon society today, especially in the city.

For the boy of today is the man, the home-maker of tomorrow.

He laid especial emphasis on the need of providing play grounds and breathing spaces for children in our cities.

He prophesied that the day would come when every church would have an assistant pastor in charge of work for boys and that we should some day be tearing down our big flat buildings and tenements right in this neighborhood to provide green spots to help save the boy.

By the hearty applause it was evident all agreed with him.

Here we again listened to the quartette.

Then we had the pleasure to listen to a talk by Reverend John Thompson on "The Church and Politics."

He expressed the belief that the church should mix in politics, though he said many would disagree with him.

The church has touched art and purified it, has touched music and elevated it, has permeated our social life and raised it to a higher level than ever before.

It should enter party politics to make itself felt; but not merely as a power to command votes. It can command whatever it wants in the name of decency and civic righteousness in its neighborhood. (Here he gave illustrations from his own experience as pastor, how his own church had compelled closing of saloons at one o'clock and the discharge of faithless and disorderly policemen in the neighborhood.)

Here the Men's League quartette sang "Keep a-Going," which came in so appropriately and was so well rendered that it provoked most hearty applause.

Next on the list of speakers came Mr. Israel Cowan, of the K. A. M. (Jewish) Temple at 33rd and Indiana avenue, who, though he said he had prepared few notes for this occasion, proved himself an able speaker.

He said, also, that he felt guided to some extent by the remarks of previous speakers and attitude of the audience and the general spirit in rounding out his own remarks. He had been uplifted and inspired by the previous speakers and heartily believed them right.

"This is a day of law enactment and accumulation of statistics." He said also that when we go to the statute books we look carefully to see what the law is on a certain point and just what we can do which will not break it. True civic righteousness is the recognition on our part of a greater law than any on the statute books. i. e., a law of conscience; a human law, a law which stands for the betterment of our fellow man.

But most of us must be dragged or pulled up to a realization by words of leadership of someone else—of this great law and our personal obligation in regard to it.

Great is the day when men shall so think and arise within themselves through spontane-

ous effort to personal realization of this great human law of civic righteousness.

This address on civic righteousness was appreciated, as were also remarks of other speakers on their respective subjects.

Mr. Sullivan of the Douglas Neighborhood Club urged men to join the club and help along the work of improving neighborhood social and moral conditions, thus aiding its object.

Refreshments were then served.

The League has adjourned all sessions until fall, except some few who wish Bible study during summer, and so will continue to hold sessions with no regular teacher.

Many are preparing to separate for the summer, some going toylvan dells and forest nooks, others to the beautiful seaside to be rested by the change, and come back benefitted thereby; while others will take shorter vacations and keep our church and its work going, while all together, we will be united in Christ while separated by distance. Signed,

FRANK W. GALE,
Dept. Editor.

AMORET HENSON GUILD.

The last meeting, until the fall, of the Amoret Henson Guild was held Monday evening, May 25th. A very good supper was prepared to serve fifty or sixty people, but not more than thirty-four came. Several items of business were disposed of, the appointing of a nominating committee and missionary committee, and the reading of a very interesting letter from Miss Rogers in response to our gift of ten dollars toward her work among the Indian children in Oklahoma. This was followed by a delightful program. Miss Clagett, in two beautiful selections, made our old piano give forth real music. Mr. Smyly, accompanied by Mrs. W. E. Smith, sang some old Irish songs, ending with "The Wearin' O' the Green." Miss Cross entertained us with several of her fine readings, "Cupid and Dickie," "Hearts-ease," "The Moo-Cow-Moo," and others. We only regret that more were not present to hear such a good program.

The club year just closed has been a pleasant and successful one, and we hope to resume with renewed vigor in the fall.

FLORENCE RAYMOND,
Dept. Editor.

WEDDINGS.

CLARKE-MARSHALL.

A very beautiful home wedding was celebrated on the evening of Wednesday, May 26, at the residence of Mr. and Mrs. Charles H. Marshall, 4422 Lave ave. The occasion was the marriage of their daughter, Miss Fannie, to Mr. J. Roult Clarke. Miss Clara Marshall, sister of the bride, was bridesmaid, and two other sisters, Misses Katherine and Marion, stretched the ribbons. The happy couple are now on their wedding tour. They will be at home after September 1. The ceremony was performed by Dr. de Blois.

WATSON-HALE.

On Wednesday evening, May 27, another of the popular young ladies of our church, Miss Laura Hale, was united in marriage to Mr. Dudley Watson. The ceremony took place at the home of the grandmother of the bride, Mrs. W. F. Hale. Dr. de Blois officiating. Mr. and Mrs. Watson left the same evening on their bridal trip. We extend them our heartfelt good wishes.

GENERAL NEWS NOTES.

H. H. Van Meter's present address is 6150 Ellis avenue.

C. M. Clarke's new home address is 7432 Normal avenue.

Miss Augusta Fay has changed her address to 21 Groveland Park.

Mr. Temple Williams is expected home June 24th.

Mr. and Mrs. Clifford Williams will go to Glencoe about July 1st, to spend the summer.

Mrs. George MacFadden has been taking a much needed rest in a two weeks' visit at Minneapolis.

A farewell reception to Mr. and Mrs. Kennan was held in the church parlors, Monday evening, June 15.

Mrs. T. H. Smith has been visiting friends in Highland Park. Her present address is 4355 North Ashland Ave.

Mr. Stouffer has been quite ill for a few days, but we hope to see him in his accustomed place in the near future.

Miss Janie Ware will go to Cleveland, O., for the summer to have charge of one of the City Kindergarten play grounds.

Burton Coppess, for several years a member of the First Church, was killed by the overturning of his engine during last month.

Miss Little has gone to Minneapolis for the summer, for a rest and visit with her brother. She will be missed especially in the Sunday school and Choral Club.

Mr. and Mrs. Walter G. Tucker of London, England, are rejoicing over the advent of a son, born June 4. Mrs. Tucker's mother, Mrs. Pickett, is with them for the summer.

Mrs. A. C. Blackman has been feeling rather miserable lately, and is unable to attend church. She misses this privilege very much and her many friends hope for her speedy recovery.

The teachers' meeting, Thursday evening, June 11, was made a social occasion, in honor of Mr. Kennan, this being his last meeting with the teachers. A very pleasant occasion it proved to be.

Mrs. J. S. McCullough has returned from a month's sojourn in Washington, D. C., Virginia and Pennsylvania. She seems refreshed and enters on her many church activities with new enthusiasm.

Mrs. de Blois and her mother, Mrs. Day, with one or two of the children, left for New York Thursday, June 11. They will visit there two or three weeks and then go to Nova Scotia for the summer.

Mrs. Kennan was very pleasantly surprised June 3 by the ladies of the block on South Park boulevard, bringing their lunches and taking

possession of the house for three or four hours. They also left something with her to remember them by.

Mr. and Mrs. T. M. Hoyne have gone to their summer home at Waukegan. Mr. Hoyne has been in poor health for some time, but it is hoped that the summer's change and rest will prove very beneficial and result in his return in the fall with renewed vigor and health.

It was a great shock to the many friends of Mrs. Branch to hear of her death June 3. She had been failing for some months and died at the home of her daughter, Mrs. Hinckly, at Evanston. She will be greatly missed in the First Church. A more extended notice will appear in the next issue.

The editor of the *Inter-State Christian Herald*, in an editorial in connection with the article that appears on another page, said: "It was most interesting to hear Dr. de Blois gave such a full, graphic portrayal of the anniversaries. We regret that this is not more often done by pastors returning from the National gathering."

A conference, representing five of the colleges of northern Illinois, was held on May 9 and 10 at the Northwestern University, Evanston, to consider the relations of young men to the Christian ministry. Three sessions were held on Saturday, at which the vital question of demand and supply; the fact that so few strong men are entering the ministry; the present-day difficulties; the opportunities and the demands, were frankly and thoroughly discussed. On Sunday afternoon the closing session was held. Addresses of exceptional power opened the way for the informal discussions which followed. Among the speakers were Prof. George A. Coe, President Graham Taylor, Prof. Shailer Mathews, Dr. W. T. MacElveen, Rev. T. P. Frost and Prof. H. L. Willett. Dr. Austen K. de Blois of the First Baptist Church, Chicago, was chairman of the conference, and delivered one of the addresses on "The Men Who Are Not Wanted in the Ministry." The meetings were participated in freely by professors, student pastors and young men having the ministry in view.

THINGS TO REMEMBER.

Come to the services despite the warm weather.

Keep up your church dues; our expenses go on in summer the same as in winter.

If you want to encourage your pastor and above all honor God, do not make Sunday a holiday.

The cheap fares on the railway are an unmitigated curse.

Sunday amusements are got up by unscrupulous money lovers who are not content with making it six days a week but desecrate the Lord's day to satisfy their unholy appetites and heap up fortunes made out of the blood of damned souls. We often wonder what the end will be. Can a city ever be prosperous or honorable in the eyes of God or man that disregards the Sabbath?



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Mrs. L. H. Smith.....The Ladies' Benevolent
Mr. Robert Leland.....Christian Endeavor
Edith Gale..Young Ladies' Missionary Society
Miss Elizabeth Lingle.....Sunday School
Dr. A. K. de Blois.....Pastor's Message, etc.
Ernest Hartung.....Lorimer Baraca

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Prompt payments of subscriptions to the CHURCH LIFE will be much appreciated and will help to make the wheels run smoothly.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss, Webster Tomlinson and E. L. Roy at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to CHURCH LIFE for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

JOURNAL OF THE CHURCH.

May 1, Friday. Ladies' Benevolent Society meeting. Sunday school teachers' meeting led by Mr. Kennan.

May 2, Saturday. Choral Club. Raymond Boys' Club.

May 3, Sunday. Preaching by Pastor de Blois. Topics, "The Greatness that Comes and "India; Lordly Shrines and Mystic Orders." The evening lecture-sermon was a continuation of the series on the "Unveiling of the Orient," illustrated with stereopticon views. Rev. E. L. Kelley preached at Parkland on "The Lamb of God." C. E. meeting led by Miss Van Fleet.

May 4, Monday. Meeting of Pastor's Wife.

May 6, Wednesday. Missionary meeting—China and the Twentieth Century.

May 7, Thursday. Raymond prayer meeting.

May 8, Friday. The Woman's Mission Circle monthly meeting; the Dayton meeting, etc. reported. S. S. Teachers' meeting led by Mr. Kennan.

May 9, Saturday. Choral Club rehearsal. Raymond boys' club meeting.

May 10, Sunday. Preaching by Dr. de Blois. Topics: "The Baptist Hospital" and "Egypt and Algeria; a Strange Vision of the Past Glories." Arthur Burrage Farwell, President of the Chicago Law and Order League, gave a short address on the work of the League at the morning service. C. E. meeting led by Miss Fannie Stowell, with the subject—"Our Calling."

May 12, Tuesday. Woman's Baptist Mission Union met with the Berwyn church.

May 13, Wednesday. Church prayer meeting. Topic, "God's Word to the Patriarch—Commission and Covenant." Gen. 12:1-10; 13:1-4; 14-18.

May 14, Thursday. Joint meeting of Men's League with the Neighborhood Club in the South Park M. E. church. Dr. Edgerly R. Young gave a stereopticon lecture on his own life among the Indians of Canada.

May 15, Friday. Ladies' Benevolent Society meeting; S. S. Teachers' meeting in charge of Mr. Kennan.

May 16, Saturday. Choral Club rehearsal. Raymond Boys' Club.

May 17, Sunday. Sermons by Pastor de Blois. Topics: "God's Good Man" and "Challenging Life with a Song." Evening program included special music. C. E. meeting led by Robert Leland and Miss Mildred Warner. The South Presbyterian church C. E. Society met with ours.

May 19, Tuesday. Young Ladies' Baptist Missionary Union met with Belden Ave. church.

May 20, Wednesday. Church prayer meeting. Rev. George Smith of London, Eng., gave an illustrated lecture on work among the Indians of Peru.

May 21, Thursday. Raymond prayer meeting.

May 22, Friday. Sunday school teachers' meeting led by Mr. Kennan.

May 23, Saturday. Choral Club rehearsal.

May 24, Sunday. Preaching by Asst. Pastor Kennan. The morning was a memorial service with the Abraham Lincoln Post No. 91 of the

G. A. R. and the W. R. C. in attendance. Topic of the morning sermon, "The Voices of Our Hero-Dead"; evening, "Refuges of Lies." C. E. meeting led by Mr. S. T. Foster. Evening preaching at Raymond by Dr. Edmund C. Spinney.

May 25, Monday. Amoret Henson Guild supper and social.

May 26, Tuesday. Joint meeting of the Men's League of our church, Douglas Neighborhood Club, Men's Club of St. Paul's Universalist church and the men of the K. A. M. Temple. Addresses by Rev. John Thompson of McCabe Memorial M. E. church, Rev. Walter MacPherson of St. Paul's Universalist church and Mr. Israel Cowan of K. A. M. Temple on the topics respectively: "Church and Politics," "The Boy Problem," and "Civic Righteousness." Music by the Men's League quartette.

May 27, Wednesday. Church prayer meeting. Topic, "God's Word to the Prophet—A Commission of Judgment and Mercy." Isa. 6; 1-13; 55.

May 28, Thursday. Chicago Baptist Hospital graduating exercises of the Training School for Nurses. Addresses by Rev. Dr. Thomas and Dr. Wm. A. Evans, Commissioner of Health. Raymond prayer meeting led by Dr. E. C. Spinnev.

May 29, Friday. S. S. Teachers' meeting led by Mr. Kennan.

May 30, Saturday. Choral Club rehearsal.

May 31, Sunday. Sermons by Dr. de Blois. Topics: "A New Era in Baptist History" and "A Message for the Times." Christian Endeavor meeting led by Miss Paula Fuller. Preaching at Raymond by Rev. E. L. Kelley.

TEMPERANCE NOTES.

"There stands in the garden of our American civilization an old stump called the liquor traffic. Every plow of progress catches in its vicious roots. Nothing beautiful or useful grows near it. It's a pest only and a pest always. We are digging around that old stump, and the day is not far distant when we shall throw around it the great chain, whose links are made with the American ballot, and with the team of righteous civic power we'll pull it from its place and toss it from our civilization, and in its place we'll plant useful institutions; and we shall be surprised that we delayed so long this glorious work."—George R. Stuart, in "The Saloon Under the Searchlight." ("The California Voice," May 7, 1908.)

"The saloon is wrong. Sunday and weekday it is wrong. If it exists at all it must exist against our protest, and in spite of our determined and unceasing assaults."—*Christian Endeavor World*.

"In these two short months, March and April, by majority vote of nearly 1,000,000 voters, it is conservatively estimated that more than 2,000,000 people have been added to the prohibition population of the United States, while nearly three thousand saloons have been abolished and the liquor traffic damaged. That is, there has been saved to the people for legitimate trade the sum of at least \$25,000,000 for the coming year alone."—*American Press Association*.

"In a sermon in the great Baptist Tabernacle last Sunday night, the Rev. Dr. Broughton declared that he could prove that a million dollars has been raised with which to bring the liquor traffic back into Georgia. He probably stated a sum far less than the amount which is to-day at the disposal of the liquor interests."—*The National Prohibitionist*, April 30, 1908.

What Georgia's Capital City Experienced in Four Months of the No-Saloon Policy.

"Whole number of arrests in Atlanta during the months of January, February, March and April of the license year, 1907, 6,381; whole number of arrests in the city of Atlanta during the same four months of the prohibition year, 1908, 3,374; number of arrests for drunkenness in Atlanta during the first four months of 1907 under license, 1,937; number of arrests for drunkenness in Atlanta during the same four months in 1908 under prohibition, 475."—*The National Prohibitionist*, May 7, 1908.

"Maine has more savings banks and \$22,000,000 more money deposited in them than the great license state of Ohio with six times as many people."—*The Public Weal*, April, 1908.

"When the Republican party declares for a personal liberty that means affiliation with the law-breaking, order-defying, criminal-making saloon by standing with it 'to repeal the Sunday excise laws as well as every one of the laws that call for local option,' it forfeits the right to be called the party of Abraham Lincoln, and deserves the condemnation of every man who loves and honors that glorious name."—*Resolutions of the Chicago Methodist Preachers' Meeting*.

"We deplore and condemn the so-called personal liberty plank in the state platform of the Republican party as indicating a shameless subservience to the liquor interests."—*Action of the Chicago Presbytery of the Presbyterian Church*.

"Utah is being swept for prohibition largely through a movement backed by members of the Mormon Church, who, it is said, are rising against the drink business."—*The Associated Press*, May 23, 1908.

"I'm free to confess that we began too late to urge popular reforms," declares Edward Haarmeyer, of *Bar and Buffet* of Cincinnati (the latest champion of the liquor traffic). "With 90 per cent of Kentucky gone dry, and Missouri going drier every day, our outlook is growing gloomy," he concluded, in a public address at Kansas City.—*American Press Association*.

Obedience is the best proof of love.

Education does not go hand in hand with good clothes.

"Loyalty asks nothing but the opportunity to serve." Mary had come to do a special service for her Lord, but she was just as ready to do the errand that He gave her.

We are not truly loyal if we are not ready to do anything but the task we had selected for ourselves.

THE DECAY OF BELIEF.

By Cyrus Northrop, LL. D., President of the University of Minnesota.

President Northrop went from a professorship in Yale University thirty years ago to the presidency of what he has made one of the great State universities of this country. He has always been a strong man among men, and even when a young man at Yale was regarded as the probable future United States senator from Connecticut. There is no more influential or thoroughly informed man in the Old Northwest. The utterances here printed were contained in an address before the Chicago Baptist Social Union.

It seems to me that in looking at the religious condition of the country—I do not mean the statistics of the churches, nor the amount of gifts to missions and philanthropy, nor the general condition of the church as an organization—but I do mean the state of overthought in the church itself in reference to its own faith; it seems to me that we are confronted by four marked changes which have grown into prominence in the last few years. If I am wrong I shall be glad to know it, and if I am right I shall be grateful, as I am sure you will be, to any Biblical scholar who will show us the truth. These changes stated briefly are: First—A decay of belief in the supernatural. Second—What I may call the disintegration of the Bible. Third—New views respecting inspiration. Fourth—Loss of the sense of accountability.

These four changes are essentially one. They are at least shoots from a common root—and that root is doubt as to whether God ever has had any communication with men. Under this doubt Christianity ceases to be the religion which God intended for men to cherish, and becomes simply one of the religions of the world—a purely human device, like Confucianism or Mohammedanism, of no more authority than these and to be preferred to these only as its teachings are more reasonable and uplifting.

There is a world of difference between saying this thing is true because God said it and God said this because it is true. The former carries with it the certainty of "Thus saith the Lord." The latter is of no validity, because many things may be true which God never said. And, if God never said anything to men, inspiration becomes so attenuated that it is hardly discoverable under the more or less theory which grants inspiration of some degree to every one who voices a noble truth, and grants no higher inspiration, though perhaps a greater degree of inspiration, to any one else. Under

this arrangement a man must first get his idea of God, and then determine whether anything is the product of divine inspiration according as it meets or does not meet that idea. There is in this no possibility of revelation in the usual sense. The order is inverted—God does not reveal truth to men, the truth, on the contrary, reveals God.

Now this may or may not be satisfactory to some. But it is, to say the least, very unsettling to human faith and very depressing to the ordinary Christian who does not know enough about God's style to determine whether he said a thing or not, and who is not sufficiently familiar with internal signs of inspiration to determine whether any particular writing reveals God truly or not. And this condition of things is the darkest part of the outlook at the opening of the twentieth century.

It may be taken as an axiom that the task of the church today is to justify Christianity by expressing it in the warm values of present-day life. But it ought to be equally axiomatic that this cannot be done along speculative lines. It is here that the much attacked R. J. Campbell has made his mistake. Instead of elaborating a "new theology," hardly less understandable than that which it would displace, his cue was to have introduced a *new Christian practice*, which should have expressed in the language of the street the essential values of his speculative convictions. In making his contribution to a living Christianity in *theological* form, Mr. Campbell has made the mistake to which the liberal pulpit is always particularly prone—that, viz., of making an intellectual problem out of the religion of Jesus. To the apologist in his study, doubtless, it presents itself as a problem; but to the man on the street and the humble believer in the pew it is no problem, but a power functioning in human life; and the important thing for them and ultimately for us all is to determine how it shall be made to function most essentially for the individual and society in the twentieth century. The language of love is one that all men can understand whether it come clothed in the garb of evolution or special creationism. It is of comparatively small moment that men should come to think of God in terms of immanence; it is of vast importance that they should know him as a present, inspiring presence in their own hearts and all the goods of life—which is the religious side of the philosophy of immanence.—*F. E. Scroll.*

WANTED: A NEW RELIGIOUS DISCIPLINE.

Edmund Gosse, the English man of letters, who has recently acknowledged the authorship of "Father and Son," has given his reason for writing this extraordinary book. "I do not find that anybody in the old formal, isolated way that anybody in the old formal, isolated way holds the view of religion," he says that consists of believing "passively in what God reveals as to the way of salvation." Here is where, he thinks, an excessive change has come over the face of things, and "it was just as an excessive instance of this change," he adds, "and probably the most curious instance that could be found, that I wrote down the record of 'Father and Son.'" In an article published in our issue of December 21, the story of Mr. Gosse's early life is told—how his father and mother "dedicated him, like the infant Samuel, to the service of the Lord." His progress in the spiritual life was so jealously watched that never was there allowed any "message that came blowing from the outside world of beauty and romance." Finally, "there came such a moment of conversion as his father had longed for, only it was in a contrary direction."

The real question at the bottom of "Father and Son," says Mr. Gosse, in an interview in *Great Thoughts* (London April 4), "is this: By what moral skeleton are we going to replace the stern religious discipline of our forefathers?" Mr. Gosse refers to his childhood as an example, but perhaps an excessive example, "of that intense religious discipline which I hold to be useful to all, but especially so to the very children who are most likely to resist it, that is to say, those of an imaginative temperament." He observes:

"Nowadays this discipline has gone, and it will never again be replaced by any religious fanaticism or severity. The great problem, therefore, is: What are we going to put in its place? It occurs to me that it is the widespread interest in this question which is responsible for the extraordinary amount of discussion that has been caused by my book among people who I should have thought would never read it or even glance at it.

"The problem which troubles me, and which was always before me while I was writing 'Father and Son,' is not that the sentimentality of the race will decrease—for that is ever on the increase—but that our great danger will come from the absence of discipline. It seems to me, after an experience of nearly sixty

years of life, that nothing will take the place of that discipline, commended by Solomon, who said that it is good for a man to bear the yoke in his youth. It is essential for the strongest characters that there should be a period in which they are under rigid discipline of some kind or another. The old faith precisely supplied this rigid discipline, and gave to those who could resist it, or outlive it, a sort of bony structure on which the will could exercise itself.

"The danger now, it seems to me, is that young people will have the pleasant, agreeable, and benevolent sides of the great problems of life put before them so exclusively that they will miss a certain hardness in the character which, I think, is essential for the best human action. The very best men should have something of this stiffness in them, and this is just what we are in danger of losing through the decline of an unflinching and dogmatic religion. My impression is that the tendency of religious feeling throughout Christendom at the present time is to accept the beautiful humanity of the Christian system rather than emphasize its historical truth."—*Literary Digest*.

A HOME FOR BIRDS.

The Buena Circle, a tract of land at Kenmore and Buena avenues, has been purchased by the Buena Park Improvement Association at a cost of \$7,600 and tendered to the city as a small park.

The special park commission will take it over as soon as the necessary papers can be prepared. The offer of the improvement association was sent to Mayor Busse and a copy to Chairman Beilfuss of the special park commission. The association asks in return that the city shall spend about \$400 in improving the tract. In addition to the walks, sod, grading and like improvements, the residents of Buena Park desire that a house for birds shall be erected, so that all of the feathered species of that locality shall have a home. It is reasonably certain the special park commission will agree to the conditions.

The South End Woman's Club, of which Mrs. Elmer E. Kendall, 6731 Euclid avenue, is President, has tendered to the city a fountain costing \$600. Mrs. Kendall's club desires that the triangle bounded by Ninety-second street, South Chicago and Exchange avenues shall be improved and the fountain placed in it. The money for the fountain was given by Henry W. Lee, and the design has the approval of the outdoor art commission.

PERFECT UNDERSTANDING.

Friendship is to be valued for what is in it, not for what can be gotten out of it. When two people appreciate each other because each has found the other convenient to have around, they are not friends, they are simply acquaintances with a business understanding. To seek friendship for its utility is as futile as to seek the end of a rainbow for its bag of gold. A true friend is always useful in the highest sense; but we should beware of thinking of our friends as brother members of a mutual benefit association, with its periodical demands and threats of suspension for non-payment of dues.—*Henry Clay Trumbull.*

GETTING THE BETTER OF THE
COMMONPLACE.

Steady-going goodness is harder than spectacular heroism. It calls for more endurance and more character to hold the highest standards of life in the commonplaces of everyday routine than to nerve one's self up for a single and exceptional effort. The five-mile run is more exhausting than the hundred-yard dash. Yet this prolonged and severer test of everyday living is the only true test, and it is the one which we must all meet. Moreover, the best way to be ready for the emergency test, when it comes, is to live through the common day in the red-letter-day

spirit. No day was common to Christ, nor will it be to those who make every day his.—*Sunday School Times.*

Marshall P. Wilder tells the story of a wife who told her husband that the cat had eaten the pie that she had baked for him.

"Never mind, my dear," replied the husband, "I'll get you another cat."—*New York Times.*

A BRAVE GIRL OF THE RUSSIAN
REVOLUTION.

"In the mines of Akatui, in Central Siberia, there is a beautiful girl of twenty-two serving a sentence of twenty years at 'hard labor,'" says Kellogg Durland, author of "The Red Reign," who has spent much time during the last year or two in Russia, and in the *June Woman's Home Companion*, the author then proceeds to tell the marvelous pathetic story of Marie Spiradenova, who was condemned to die for a "political crime," but whose sentence was finally altered to twenty years' hard labor in exile, owing to the popular clamor for the girl's life all over the world.

ECONOMICAL.

An Irishman once went into a hardware store to buy a stove. The clerk showed him some, but the Irishman was not satisfied with any of them. Then coming to a high-priced stove, the clerk said: "Now, sir, there is a stove that will save one-half of your coal." The Irishman promptly said: "I'll take two."

The Quality Never Changes

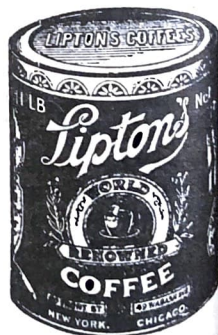
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YOUNG PEOPLE'S CHRISTIAN TEMPERANCE UNION.

1104 The Temple, Chicago.

Strange Inconsistencies of the Champions of the Liquor Traffic.

The Brewer and the Press:—The whiskey people pose as the champions of the liberties of the people; they *lustily decry* the action of the "temperance cranks and fanatics" in attempting to deprive the people of their "personal rights"; they *shout themselves hoarse* crying for the "preservation of the sacred birthright of our forefathers."

But notice what they do. (The following is self-explanatory):

MILWAUKEE, U. S. A., Dec. 6, 1907.

To the Editor of the 'Times Democrat':

Dear Sir:—We beg to call your attention to the fact that certain newspapers throughout the country feel rather inclined to boost the prohibition game, making large front-page displays with flaring headlines (presumably in sympathy with the Anti-Saloon League, etc.), which the brewers in general are keeping a record of (we being no exception), and as you have had a certain proportion of our business in the past, we feel it our duty to advise you that all these different newspapers who fail to suppress prohibition and Anti-Saloon League news hereafter (for which they receive nothing, while the brewers are large advertisers, spending enormous sums of money in newspaper advertising every year) will not only lose our patronage, but also that of almost every brewer in the United States.

"We are now receiving daily reports on this subject, and all papers continuing to knock our business in this way can expect to be turned down on any future advertising contracts from both ourselves and all other large breweries.

Respectfully yours,

FRED MILIER BREWING CO.,

A. C. Paul, Manager Advertising Department."

Of the boycott on the Philadelphia *North American* because of its scorching editorials on the whisky business, the *Chattanooga Star* says:

"The *North American* has been made the object of the most savage and ruthless boycott by the allied liquor interests ever known in this country."

Collier's takes occasion to remark:

"Some liquor dealers have proposed boycotting this paper because of its study of saloons. They really ought not to proceed further with that plan, because it will have no bearing on the investigation. The subject is important; we shall study it for months, without bias and with openness to every argument; and our conclusions ought to be welcomed by all American citizens if they are correct. It is a poor cause which fears impartial study."

The Liberty League and Its Ideas of Business Liberty.

As its name implies, this league claims to be organized for the purpose of maintaining intact the liberties of business people. *The name sounds fine.* But if any one will step into the Bishop and Babcock Company, beer pumps and liquid carbonic acid, 192 Washington street.

he will notice above the purchaser's desk the following sign: "We buy no goods from non-members of the Traveling Men's Liberty League of Illinois." The significance of this begins to dawn when one learns the tactics used to force a large and prominent business house (name and details can be supplied at this office) of the city to join the League. This house desired to maintain its freedom of choice in the matter, but when later a member of the Liberty League, with proof to back up his statements, showed that *within one week*, through the influence of this League—the protector of our "liberties"—*two thousand dollars' worth of business* had been turned away from the above mentioned house, ideas of "freedom of choice" were given up and the house joined the League.

And this is called the *LIBERTY League!*

Give us your co-operation for the sake of the boys and girls. Send in for the number you wish.

MISS MARY F. BALCOMB,
General Secretary.

Do not fear the terror of the truth, so as to step aside from under it and withdraw thyself from the stroke of it; but think of the goodness of it, as a man, though he fear the bitterness of the pill, yet knowing that it is a means of his health, he is willing to take it. So here, when God moves, move thou; when he stirs, stir thou.—*Thomas Hooker.* — — — —



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¶ This bank invites savings accounts, which may be opened any business day.

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First National Bank Building

N.W. Corner Dearborn and Monroe Sts.

COOK COUNTY WOMAN'S CHRISTIAN TEMPERANCE UNION.

MRS. EMILY M. HILL, PRESIDENT.

Franchise Department.

Mrs. Iva G. Wooden, County Superintendent.

Perhaps no department (in the work of the W. C. T. U.) was so much opposed as that known as "Franchise." That woman's ballot would immediately remedy all diseases of the body politic, no enthusiasm is sanguine enough to prophesy, but it is not as a matter of expediency that woman should be enfranchised, but because it is her inherent right.

Mrs. Ella S. Stewart, President of the Illinois Equal Suffrage Association, reports a gain in various states of the union; of newly organized Civic clubs in Illinois; and news of the recent appeal before the Judiciary Committee at Washington to act on the proposed 16th amendment to the constitution.

Mrs. Sewart says:

"The last objection behind which masculine opposition to woman suffrage has retreated is—numbers, number of women demanding enfranchisement, that all women do not actively assert themselves. This seems to me the most unfair of all objections. How can we prove that a vast number of women to-day most earnestly desire enfranchisement? There is absolutely only one way to find out, and that is to take a vote. The ballot is the only medium provided to take authoritative census of opinions on any subject. Without an official vote one may guess one way, and another the other, but knowledge gained by ballot would be official and definite. I claim that it is unfair, un-American, undemocratic, to prejudice the question, to decide against us without definite knowledge and with insufficient evidence."

Miss Marie Brehm, Vice-President Illinois W. C. T. U., tells of a conversation with Dr. Matte Helenius-Soppa, of Helsingfors, Finland, who came to this country to observe the workings of prohibition with a view of establishing prohibitory regulations of the liquor traffic in Finland. She asked him, after looking American ground over, what he should recommend to his parliament as the best means of enforcing prohibition in Finland, and his answer was clean cut—the enfranchisement of our women.

Cook County W. C. T. U. is pushing work along many lines. Has voted to take the initiative in having a grand temperance procession the latter part of September, and invites all temperance and Christian organizations to join in and help make it a great success.

Early impressions are lasting; we want Sunday school children by the thousand in line. Will YOU help work it up in YOUR church? Have banners and mottoes with your own church, Sunday school or organization name on it. EVERYBODY TO CARRY A FLAG.

If your organization is willing to help in this great temperance (day time) demonstration, please send name to Mrs. Emily M. Hill, 5939 Wentworth avenue, Chicago.

CHICAGO LAW AND ORDER LEAGUE.

BY ARTHUR BURRAGE FARWELL, PRESIDENT.

Every great movement has its discouragements as well as its encouragements. This week, May 18, the Appellate Court has decided the mandamus case in favor of Mayor Busse, where it was sought to compel him to close the saloons of Michael Kenna (Alderman Kenna) on Sunday in compliance with the State law. Of course, we regret very much that the Appellate Court has taken this position, but the case will be appealed to the Supreme Court, and we believe that eventually the Mayor will enforce the provisions of this law, and thus carry out his oath of office. This case was started, and has been followed by the Chicago Sunday Closing League, which League is now federated with this organization.

The Rev. William A. Waterman, representing this League (with two men, Messrs. Adolph Kraus and Benjamin Samuels, representing other organizations) went to Springfield last week and week before last, and urged the Legislature of Illinois to pass a bill in relation to the "white slave" traffic. We are very glad to say that the bill, known as Senate Bill No. 516, passed the House unanimously by a vote of 102 to nothing, was sent back to the Senate with one amendment, which amendment was concurred in by the Senate, and if the bill has not already been signed by the Governor we doubt not that it will be. One of the greatest evils of our time is the social evil, and this bill seeks to prevent the traffic in women for houses of ill-fame and we trust that it will be of great service in helping to punish people guilty of these crimes against women.

May 21, 1908.

Earn \$40 to \$75 a Month

Take a shorthand and typewriting course and qualify for a position that will pay at once from \$40 to \$75 a month. Call and see the school having the best course, the best teachers, the best equipment—the finest shorthand school in the West. Special summer term from July 6 to August 31. Tuition reduced from \$20 to \$14.

Barrett Institute

Majestic Building,

75 Monroe St.

SCIENTIFIC TEMPERANCE INSTRUCTION.

As this department of our work touches all the children of the state, all parents should be interested, and every force for righteousness should be brought together in it, since it concerns itself with the method of prevention of the ills with which our common humanity is afflicted.

The principles involved in the requirements of our present law are too reasonable, too well founded on common sense and pedagogical science to be cast aside and a new law enacted.

There was a sound reason for every specification included in the present Illinois law, as it is the expressed will of the people that the children of the state shall be systematically and effectively taught the laws of health and the facts about alcoholic drinks, cigarettes and other narcotics.

The provisions were included because time has shown them to be necessary. There had been fifteen years of experience throughout the country on law making and law enforcing on this subject, and there was not a requirement in this law that had not been shown to be necessary, because of previous evasions or of evident lack of appreciation not only of the importance of this teaching, but of the conditions necessary to securing the desired results.

If a new law should be enacted, what assurance have we that there would be fewer eva-

sions of the law than now, or that the instruction would be more effective?

We need neither a new law nor a change in our present one, which requires the instruction of the nature of alcoholic drinks and other narcotics and their effects on the human system, and not merely the teaching of the effects of alcohol.

All children need this instruction, and when the social, economic, industrial and especially physiological effects as also the nature of alcoholic drinks and other narcotics are taught, there need be no "wearisome repetition."

This broad treatment of the subject comes under our present law, and if a new law should be enacted we have no assurance that there will be fewer evasions or that the instruction will be more effective.

ANNA M. WHEELER,
State Superintendent.
CARRIE A. MUSSER,
Associate Superintendent.

The Christian life is the one complete life that can face all the facts of life without flinching and with genuine hope. It should be particularly characteristic of the thoughtful man that he wishes to see all the facts, to face them fully, and face them just as they are.—Henry Churchill King.

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JUST JUNE.

There's a moon not too obtrusive,
 Sort of misty and delusive,
 Frequently and opportunely hiding, way be-
 neath the clouds;
 And a maiden, sweet and pretty,
 Not too solemn or too witty,
 Down a country lane a-walking, free from
 madding, gadding crowds,
 With a youth, in love aplenty,
 Probably some five and twenty;
 And a heart that's lilting "Sweet, oh, I love
 you!" like a tune.
 Well, the rest is very simple:
 Just a sigh or two, a dimple,
 And a kiss.—Ah, these things happen—hap-
 pen when the month is June!
 —From *Woman's Home Companion* for June.

FEDERATION OF SETTLEMENTS.

A meeting of the Federation of Settlements was held at Hull House, April 25th. There were 34 people present representing twelve settlements. Dr. Graham Taylor told of the recent conference of settlement workers held in New York. He said that there arose a division of opinion in the discussion over the function of the settlement and what is meant by the settlement neighborhood. Some workers held that the neighborhood was the immediate one and its function the immediate neighborhood interests, and each settlement should articulate with its nearest settlement neighbor. This method of covering the field has been elaborated by the Roman Catholic church with its parishes.

Miss Addams then stated her position and explained what she termed a "spiritual" conception of neighborhood. While the settlement has its roots down deep in neighborhood life neighborhood is a larger thing than a mere geographical unit can limit; hence the function of a settlement is also to promote civic organization and secure wider neighborhood affiliations.

At this New York meeting Robert Woods of Boston was chosen to visit the settlements from city to city, interpreting the settlements to one another, helping by suggestion here, encouraging and criticising there.

Mr. Allen T. Burns then spoke on the work of the Neighborhood Association of New York, showing the practical result which had been achieved in reform legislation. Mr. Taylor pointed out the value of such an organization to the Chicago Settlements and after some discussion it was decided that a committee be

appointed by the chair to report on a plan of organization like the Neighborhood Association of New York.

The matter of tenement house investigation in conjunction with the Sanitary Department of the city was discussed. A general willingness to undertake such work was indicated by the various settlements, provided that a certain standard of efficiency for the investigator could be maintained and the results of such investigation to be used for bettering the conditions investigated. The settlements are unwilling to undertake an investigation which results only in adding another document to the files of the Sanitary Department—an investigation which ends in investigation only.

Not even experts in the study of reformed and redeemed human nature can be wholly relied on to describe its vagaries. The *London Christian World* has an account of two British women's Temperance Societies which are at one in every essential of temperance policy, while one of them refuses to acknowledge a courtesy from the other. The *Christian World's* comment is, "Even the most bitterly hostile of religious sects would hardly go so far as that." In the next column beside this comment is the record that a Congregational church in Kent lately refused to receive by letter a member of another Congregational church because its minister is a New Theologian.

In Nebuchadnezzar's image, the lower the members, the coarser the metal; the farther off the time, the more unfit. To-day is the golden opportunity, to-morrow will be the silver season, next day but the brazen one, and so long till at last I shall come to the toes of clay and be turned to dust. Grant, therefore, that to-day I may hear Thy voice. And if this day be obscure in the calendar and remarkable in itself for nothing else, give me to make it memorable in my soul, thereupon, by Thy assistance beginning the reformation of my life.—
Thomas Fuller.



*The Value of Spectacles
 depends altogether upon
 the skill of the one who
 fits them.*

J. H. OSTRANDER
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